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SOUVENIR

26th TRIENNIAL

CONCLAVE OF THE

KNIGHTS TEMPLARS

AT BOSTON MASSACHUSETTS.

August

Twenty Sixth
to Thirty First
1895.

PUBLISHED BY A. SHUMAN & Co. BOSTON, MASS.

SHUMAN CORNER

THE OFFICIAL BADGE.

The badge will be worn by most of the Templars, and will be, after the Triennial is over, placed in the archives of the household as a reminder of Boston, 1895. Metal badges have to a large extent displaced the ribbon ones, and a collection of the badges now worn by Templars would be a large one

THE GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF THE UNITED STATES OF AMERICA.

AT

BOSTON, MASSACHUSETTS.

THE Twenty-sixth Triennial Conclave of the Grand Encampment of Knights Templars will be held in Boston August 26th to 31st 1895.

To this Ancient and Chivalric Order more than one hundred thousand Master Masons have connected themselves. It must be remembered that a person cannot become a Knight Templar unless he has received the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master and Royal Arch.

Freemasonry has always had a peculiar way of propagating itself. Its tenets and secrets have been handed down from generation to generation, and in many cases without the aid of printed book or any writing. For this reason it is a difficult task to determine all things connected with its origin and early history.

Whether or not the valiant and magnanimous leaders of the Crusades were Master Masons, we know not, but it is a matter of history that they, after the first capture of Jerusalem by the Crusaders, organized themselves into an Order, in which religious zeal and military fervor were the principal characteristics, and its object was to guard the honor of saintly virgins and matrons and to extend charity and hospitality to pilgrims travelling from afar.

There are missing links in the great chain of Masonic Fraternity, that connects the past with the present, but this fact is beyond dispute, that certain good men and true, who had been Knighted in Scotland, Ireland, England, or elsewhere, upon taking up their abode in this land, met together by appointment in Boston, Providence, New York, Philadelphia, Charleston, and possibly in some other places, and organized themselves into Encampments, and assumed control of certain territorial jurisdictions. Why not form a pent-up Utica" contracted their powers, but the whole boundless United States was theirs. It cannot be definitely determined when the Orders of Knighthood were first conferred in this country, but it is known that such Orders were worked as early as 1786, if not before that time. The Commanderies here first called Encampments, and are still so called in England; but at the Conclave held in Hartford, Conn., September 9th, 1856, the title of Subordinates was changed from Encampments to Commanderies, and the National Body was called "The Grand Encampment of the United States," the word "Supreme," which had been in use before, being dropped.

It were well to note that in the closing years of the last century, and in the very early years of the present one, that there existed Commanderies in Boston, Mass., Providence, R. I., New York, N. Y. Albany, N. Y., Stillwater, N. Y., Newburyport, Mass., Newport, R. I., Portland, Me., Charleston, S. C., Philadelphia, Pa., New Haven, Conn., and in other places. How many of which of them participated in the formation of the General Grand Encampment is a disputed question, but the Grand Bodies of Massachusetts, Rhode Island, New York and Pennsylvania were probably the ones who constituted and ordained the Grand Encampment.

In A. D. 1816, the Grand Encampment elected De Witt Clinton, of New York, General Grand Master. The Grand Masters since that time have been

RUS. JOHNSTON NYE,
JAMES MADISON ALLEN,
ASHMUN HOLT,
WM. BUCKINGHAM HUNTOON,
BEN. BROWN TERRY, D.
HENRY L. PITCHER,
WM. STEWART GARDNER,
JOHN QUINCY ADAMS,
JAMES HERVEY HORNER,
VINCENT LEONARD BRADFORD,
BENJAMIN DRAKE,
ROBERT ENGLE WITHERS,
CHARLES RICHMOND,
JOHN W. CONNOR,
HUGH MCCULLOCH.

At the Grand Encampment held in the City of Denver, Colorado, in August, 1892, the following officers were elected and appointed

Sir Hugh McCulloch, Corinna, Mich. M. E. Grand Master
Sir Warren La Rue Thomas, Mayville, Ky. K. E. Deputy Grand Master
Sir Reuben H. Lloyd, San Francisco, Cal. V. E. Grand Generalissimo
Sir Henry Bates Stoddard, Bryan, Texas, V. E. Grand Capt. General
Sir George Moulton, Chicago, Ill. V. E. Grand Senior Warden
Sir Henry W. Rugg, Providence, R. I. V. E. Grand Junior Warden
Sir H. Wales Lines, Meriden, Conn. V. E. Grand Treasurer
*Sir William Bryan Isaacs, Richmond, Va. V. E. Grand Recorder
Sir Rev. Josey M. McGrath, Morgan Park, Ills. V. E. Grand Prelate
Sir [illegible]

Sir William B. Melish, V. E. Grand Standard Bearer.
Sir Harper M. Orahood, Denver, Col., V. E. Grand Warden.
Sir John H. Sloan, St. Louis, Mo., V. E. Grand Capt. of Guard

DETAIL

DETAIL

COPY OF THE TWO BRASSES PRESERVED IN THE "ANCIENT STIRLING LODGE."

The above cut, taken from the transactions of the Lodge Quattor Coronati, No 2076, London, Eng., represents two brasses, which it is claimed date back to the 15th century. "They are about three inches wide and nine inches long. The one appertains to Craft Masonry, obverse and reverse; the other partaking of the same character as respects the obverse, but the reverse is an extraordinary kind of tracing board on which are the names of the "Redi Cros or Ark," "Sepulchere," "Knights of Malta" and "Night Templer."

From the spelling of the last name, it is evident that the "Knights" of those days were often out at "Night," if not creating "Templer's," allaying their thirst and satisting the orb of to-day—one of the three great lights in Masonry.

THE GRAND PARADE.

On Tuesday, August 27th, the Grand Commanderies of many Jurisdictions will form in the lines and act as escort to the officers of the Grand Encampment. This parade will be one of the most imposing, and, for the character of those who compose it, one of the most notable of any that has taken place in Boston. The sight of the line has been given to the Grand Commandery of Massachusetts and Rhode Island, and St John's Commandery No. 1, Providence, R. I., will lead the column, as it did at Washington and at Denver.

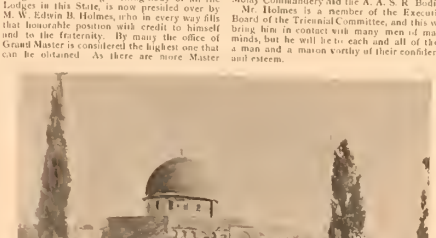
SIR EDWIN B. HOLMES.

Among the many noted Masons who will gather in our city during the Grand Encampment will be found a goodly number of our own citizens. They belong to the various branches of Masonry, and have reached the positions they now hold by reason of their ability. The Grand Lodge, which is the governing body of all the Lodges in this State, is now presided over by M. W. Edwin B. Holmes, who in every way fills that honorable position with credit to himself and to the fraternity. By many the office of Grand Master is considered the highest one that can be obtained. As there are more Master Masons, more Lodges, than Chapters and Commanderies, the Grand Master rules over more men. Grand Master Holmes was born in North Abington, Mass., forty-two years ago, and in 1870 came to Boston, and has, by his ability and aptitude, had a most successful business career

M. W. SIR EDWIN B. HOLMES.

ever since that date. He is connected with Revere Lodge, St. Aidrew's Chapter and De Molay Commandery and the A. A. S. R. Bodies.

Mr. Holmes is a member of the Executive Board of the Triennial Committee, and this will bring him in contact with many men of many minds, but he will be to each and all of them a man and a mason worthy of their confidence and esteem.



MOSQUE OF OMAR, JERUSALEM.

MDSQUE OF DMAR; OR, THE NDBLE SANCTUARY.

This magnificent edifice on Mount Moriah occupies the place where once stood the greater and more costly Temple of Solomon. It is thought to have been commenced by Caliph Omar, the first in that name, and father-in-law of Mohammed, between the years 638 and 644, and it was very much enlarged and beautified in 1sth century rebuilt by the Caliph, Abd-el-Melek, in 686. It was seven years in building, and the Moslems believe it to stand on the rock on which Jacob was sleeping when he beheld the vision of the heavenly ladder, but it is still more sacred to them as having been the sacred rock beneath the altar of Solomon's Temple whereon daily sacrifice was offered. During the time of the Latin kingdom of Jerusalem, this Mosque became a Christian cathedral, where services was daily sung and an altar erected on the summit of the rock. The building was called by the Crusaders the "Temple of the Lord." This superb edifice was called by the Moslems Kubbet-es-Sakhrah (Dome of the Rock) and by the Franks Mosk of Omar. The dome is very graceful and symmetrical, and the city bristles crescent that surmounts the whole gives it a very fine architectural touch. Immediately below the centre of the Dome is the venerated rock about which so much has been written. There is also good grounds for supposing that this rock was also the threshing floor of Araunah the Jebusite—the spot where the faith of Abraham was so sorely tried in the determined obedience to God's offer up Isaac and the site of the Holy of Holies of the Temple which glowed beneath the divine manifestations of the Deity in the Shekinah. This rock has been the scene of many exciting events, and it has passed through many ordeal and the mightiest, the humblest and the poorest of the sons of men have worshipped at or near it. It is to be true that here Jacob saw the ladder, with the angelic messengers ascending and descending upon it, it is also true beyond dispute, that here men of varying types, of absolutely different creeds, of antagonistic religious principles have come and gone and still have offered up prayers to the One Al Father, who knows no creed, no sect, and who is not a respecter of persons.

He ranks to-day with the first of our merchants, being the head of the wholesale boot and shoe house of Parker, Holmes & Co., 142 Federal St.

He was made a Mason in 1875, and has been seeking for and receiving light and advancement ever since that date. He is connected with Revere Lodge, St. Aidrew's Chapter and De Molay Commandery and the A. A. S. R. Bodies.

Mr. Holmes is a member of the Executive Board of the Triennial Committee, and this will bring him in contact with many men of many minds, but he will be to each and all of them a man and a mason worthy of their confidence and esteem.

FIRST VIEW OF JERUSALEM BY THE CRUSADERS.

FIRST VIEW OF JERUSALEM BY THE CRUSADERS.

Ten months after the fall of Antioch, the Crusaders marched across the plain of Berytus, until at last they reached Jaffa, and thence turned inland to Ramlah, a town only sixteen miles from Jerusalem. Two days later they came in sight of the holy city. At the sight of the distant walls and towers all fell on their knees, in an outburst of thankfulness which could express itself only in sighs and tears, while they stopped to kiss the sacred soil

THE GRAND ADVENT OF THE TEMPLARS.

By Sir Rob Morris, on the occasion of the Grand Encampment at Chicago, Illinois, in 1871.

Hark to the din of drum,
And to the bugles' blare!
And lo, the crowded column comes
With ever sight so fair!
See on the field it wheels,
Heat in the strumming wave
How nature pales to proudly
To meet the Templar brave!
The Norman sends his best a-wing
The Emir his steed to mount
The West has lost of warrior thing
The South has Templars rare
Was ever sight so fair?

Hours sales the earth today,
Light of the noon-day sun,
His Banner on in high display
And all the rolling drum!
Host of the martyred Louis,
Knights of the Orient Star,
Up spread His name His Praise abroad—
Was ever sight so fair?
The Occident sends forth her legion long,
The East her tide compact and strong
The West has lost of warrior thing
The South has Templars rare
Was ever sight so fair?

T. B. B. P. B.

Here are some more initials which relate to the present in place of the past. You will find in the button-hole on the lapel of the coat of thousands of Sir Knights the Boston Bean Pot Button The design of the pot, and the Salem Cross, the sign of the Grand Encampment with the words, Boston, 1895, mark it as a souvenir worth keeping; and it may be that in the year A. D. 2000, when they are making archeological researches in the "back bay" to see who once did dwell in this land, that the finding of one of these buttons made by Sir Knight Logee, of Providence, R. I., will call forth this exclamation from the excavators: "This man must have been a Knight Templar, for thus is the button they wore at Boston in 1895."

THE SPIRIT OF FREEMASONRY.

Masonry is a religion of Fatherhood and Brotherhood. While its rites and ceremonies in several degrees are those used by Ancient Israel in their worships, yet their are forcefashioned and embodied in all its rituals, symbols of the Light that came into the World that He might become the Light and Life of all men. When we say Masonry is a religion, we use the word in a sense of the fact that Masonic teaching inculcates a high sense of moral obligation and a spirit of reverence which encourages to respect God. They are taught to believe in His word, the Holy Bible. This they do not divide into fragments, and dole out this faith or that opinion, but they accept it as a whole containing more of duties than of doctrines, and they find it in both Old and New Covenants, these two great fundamental truths. Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbor as thyself.

This is the Symbolism of Masonry, and men of all nations can pronounce it, and consequently there is to-day more of unity among the nations than ever before. The principle of Brotherly Love, as exemplified in Masonry, have had much to do with the progress that has been made in the direction of a more united and harmonious feeling between all men. The spirit of Freemasonry breathes all terms of Life and of its duties it tends to cheapen bigotry and prejudice, and gives men broader views of their Creator, and of His Death and the grave. It helps that aspect. In it does away intolerance with the full enjoyment of man's social and political privileges. It helps in every way to bring men closer together, and causes them to forget the petty strifes and wrangles that mar and destroy the peace of society.

Entered according to Act of Congress, in the year 1895, by the Recorder of the Centennial Grand Encampment of the United States, at the Office of the Librarian of Congress, at Washington, D. C.

It may be that the Sea of Glass, which the banners of the Crusaders had in view, is a Triennial legend.

ANCIENT AND MODERN COSTUMES OF TEMPLARS.

Were De Molay Commandery of Boston to adopt the ancient costume of Templars they would create quite a sensation. In these warm days of August they might find them cooler

ANCIENT

MODERN

than the regulation costume. The latter have any more ado on it than the shop-worn, while the loose-fitting garment may have advantages over the double-breasted coat, remark, for the benefit of the ladies, that evening coat can be fitted by no

THE BEAUSEANT.

Man Commanderies in the Grand Pa will arm beautifully embroidered banners. The most conspicuous of the array is was made, the upper half black and the half of white stuff, black and white forming, and white, fairness to friends.

Biblical Legend gives the following answer was the lord of light and holiness he went out with his arms the Light him, and behind him was the darkness he was secure against all ambuscade means of a mere stripe white and black he had also the power to transform the day into midnight and darkness and into noon day, just as he refused it the other. Thus he was unconquerable rendered his troops invincible as he came down suddenly upon his foes.

SIR HUGH McCURDY,

M. E. Grand Master of Knights Templars in the United States, has had an eventful and successful career; and the Templars may well feel proud of their Chief. He has risen step by step in regular order, from entered apprentice to the highest attainable position in Masonry. He has traveled on no royal road, but has worked his way from darkness into light, and by reason of his integrity, his wisdom, his manliness and his sturdy honesty he has been found worthy to wield the sceptre in all the grand bodies of the Mystic Craft. There are but few men whose Masonic experience has been more varied and successful than the Grand Master's, and it is fitting that the Scottish land who came to our land in 1829, and who has by his own efforts made himself, should preside at this Encampment in Boston. It was here that men began to asser rights to be men, to act in accord with the dictates of their conscience. Judge McCurdy's name will take a prominent place in the long roll of men who by their own indomit-

SIR HUGH McCURDY, M. E. Grand Master.

able will and courage have won for themselves an honored niche in "Fame's Proud Temple."

His Masonic life covers a period of thirty-six years, he having been initiated in Birmingham Lodge, No. 44, on August 5, 1850. Ten days later he was passed and raised to the degree of Master Mason.

On the 15th of July he formed Corunna Lodge, No. 115, was its first Master and served in that office for six successive years.

He received the Chapter degrees in Washington Chapter, No. 15, at Flint, and was exalted to the Holy Royal Arch February 5, 1864.

He established Corunna Chapter, No. 33, January 10, 1865, and was its first High Priest, in which chair he remained for six consecutive years.

January 5, 1869, he was elected Grand King of the Grand Chapter of Royal Arch Masons of Michigan.

January 12, 1870, he was elected Deputy Grand High Priest of the Grand Chapter of Royal Arch Masons

January 10, 1872, he was elected Deputy Grand Master of the Grand Lodge, F. & A. M., of Michigan.

January 17, 1873, he was unanimously elected Grand Master of the Grand Lodge, something which had never before occurred. The total number of votes cast was 842. October 2, 1873, he laid the corner stone of the new State Capitol at Lansing

He received the Orders of the Temple in Fenton Commandery, No. 14, at Fentonville, March 13, 1866.

June 2, 1875, he was elected Grand Generalissimo of the Grand Commandery of Michigan

June 7, 1876, he was elected Deputy Grand Commander.

May 9, 1877, he was elected Right Eminent Grand Commander of the Grand Commandery of Michigan.

December 18, 1866, he received the Council degrees of Royal and Select Master in St Johns Council, No. 21, of St Johns, Michigan

January 17, 1875, he instituted a Council of Royal and Select Masters in Corunna, was its first Thrice Illustrious Master, and continued to serve that Council for eight years.

January 24, 1879, he was elected Most Illustrious Grand Master of the Grand Council of Royal and Select Masters

November 18, 1873, he received the 33° and was created an honorary member of the Supreme Council of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the U. S. at Chicago.

September 18, 1879, he was appointed Grand Marshal of the Camp in the Supreme Council, which office he held until Sept. 27, 1883.

September 27, 1883, elected and crowned Active Member of Supreme Council *ad vitam*.

August 19, 1880, he was elected Grand Senior Warden of the Grand Encampment of Knights Templars for the United States at Chicago.

August 23, 1883, he was elected Grand Captain General of the Grand Encampment of Knights Templars of the United States at San Francisco, Cal.

September 23, 1886, he was elected Grand Generalissimo of the Grand Encampment of Knights Templars of the United States at St. Louis, Mo.

October 10, 1889, he was elected Right Eminent Deputy Grand Commander of the Grand Encampment of Knights Templars at Denver, Colorado.

August 14, 1892, he was unanimously elected Most Eminent Grand Master of Knights Templars of the United States.

March 27, 1884, he was elected Illustrious Commander-in-Chief of Detroit Consistory of Detroit.

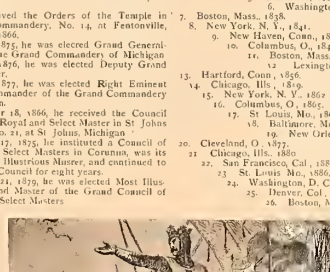
He is also a member of the Royal Order of Scotland, and is a Noble of the Mystic Shrine.

The extraordinary scope and character of such a record can scarcely fail to stir a spirit of generous emulation in every true Mason's breast. Perhaps honors like these are reserved for the few, but every faithful man in the Order may at least aspire to them. At the very least so conspicuous and noble an exemplification of loyal service rewarded must be productive of lasting good to Masonry.

THE GRAND ENCAMPMENT.

PLACES AND DATES OF ITS SESSIONS.

1. New York, N. Y., 1816.
2. New York, N. Y., 1819.
3. New York, N. Y., 1826.
4. New York, N. Y., 1829.
5. Baltimore, Md., 1832.
6. Washington, D. C., 1835.
7. Boston, Mass., 1838.
8. New York, N. Y., 1841.
9. New Haven, Conn., 1844.
10. Columbus, O., 1847.
11. Boston, Mass. 1850.
12. Lexington, Ky., 1853.
13. Hartford, Conn., 1856.
14. Chicago, Ills., 1859.
15. New York, N. Y., 1862
16. Columbus, O., 1865.
17. St. Louis, Mo., 1868
18. Baltimore, Md., 1871.
19. New Orleans, La., 1874.
20. Cleveland, O., 1877.
21. Chicago, Ills., 1880
22. San Francisco, Cal., 1883.
23. St. Louis Mo., 1886.
24. Washington, D. C., 1889.
25. Denver, Col., 1892.
26. Boston, Mass., 1895



Richard the First, Farewell to the Holy Land.

"Most Holy Land, I commend thee to the care of the Almighty; may He grant me long life enough to return hither and deliver thee from the yoke of the infidels!"

THE ROUTE OF THE PROCESSION.

The Line will form on Commonwealth Avenue and pass through the following streets: Commonwealth Avenue, Arlington to Boylston Streets, to Dartmouth, to Columbus Avenue, to Massachusetts Avenue, to Washington Street, to Haymarket Square, where the line will be broken.

To prevent confusion and insure against the line being broken previous to reaching Haymarket Square, the different Commanderies will, on reaching that point, march to quarters on Canal, Hanover, Tremont Sts. and Scollay Sq.

THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM.

Whether or not the building here represented stands upon the veritable place where the Saviour was entombed is a question about which there is a most decided difference of opinion. It has always been so, and of necessity must always remain so. There is no place on this earth over which so much controversy has been held, and strange to say, that while the desire has been to honor the quiet resting place of the Christ, the result has been that it has witnessed more unholy mummeries, more hypocrisy, more tyranny, and more deception than any place in the much disputed holy land. With all this, however, we have nothing to do. The Sepulchre of the Christ was one of the chuses of the Crusades. The Knights Templars in Encampment assembled have a deep and permanent interest in all the doings of their fratres who endured so much, who fought so bravely for what they thought was a necessary adjunct of their religion.

It is historically certain that Constantine erected on discovered ground the new sepulchre, hewn out of a rock, wherein was never man yet laid, a magnificent group of buildings, which were completed and dedicated in 335 A. D.

In 614 A. D., when the Persians conquered Jerusalem, the Great Basilica, or Marryrion, was wholly or partially destroyed, but it was rebuilt by Modestus, Superior of the Monastery of Theodosius, about 626 A. D. In 936, and again in 969, when the Fatimite Caliphs took the city,

portions of the churches were destroyed by fire. And in 1010 they were again damaged in the same manner. In 1048 when the Christians began to return to Jerusalem, they commenced to rebuild the churches. On July 15, 1099, the Crusaders captured Jerusalem and entered the Church of the Holy Sepulchre barefooted, and singing hymns of praise.

When Saladin took the city in 1187, and also in 1224, when the Christians were finally driven from the Holy City, the church and sepulchre were injured, but with these exceptions the buildings remained nearly in the state which the Crusaders left them until the great fire of 1808. The church, except the eastern portion, was almost entirely destroyed; the dome fell in, crushing the Chapel of the Holy Sepulchre; the marble columns of the Rotunda were crushed and calcined; images, altars and pictures were consumed, and the Mecca of Christians was literally a mass of ruins. The church was rebuilt, but in the repairs two noble monuments, over the tombs of Godfrey de Bouillon and his brother Baldwin, disapeared. The work was completed in 1810, a Greek by the name of Commenos being the architect.

GODFREY DE BOUILLON PROCLAIMED KING OF JERUSALEM.

The Crusaders, after the capture of Jerusalem, elected Godfrey king. He accepted the office,

GODFREY DE BOUILLON PROCLAIMED KING OF JERUSALEM.

but declared he would not wear the title in a city where his Lord had worn a crown of thorns. Sir Rob. Morris wrote this of this noble act:

"Not where the Saviour bore
Thorns on His brow;
Not where my King upon
Cross-tree did bow;
Not where the Prince of Life
Sorrowed and groaned
Godfrey shall ever be
Honagerd and crowned."

THE PERFECT, GENTLE KNIGHT.

A Knight there was, and that a worthy man,
That from the time that he first began
To ryden out he loved chivalry,
Truth and honor, freedom and courtesy.
Full worthy was he in his lord's war,
And therto had he ridden, no man farre;
As well in Christendom as in Heathenesse,
And ever honored for his worthiness.
* * * * *
And ever more he had a sovereign price,
And though that he was worthy, he was wise,
And of his port as meek as was a maid.
He never yet no villainy, he said,
In all his life unto no manner wight
He was a very perfect, gentle Knight.—CHAUCER.

CHRONOLOGICAL LIST OF THE EIGHT CRUSADES.

FIRST CRUSADE, A. D. 1095.—Promoted by Pope Urban II., and commanded by Godfrey de Bouillon. Resulted in the capture of Jerusalem July 15th, 1099.

SECOND CRUSADE, A. D. 1142–1148.—Preached by Bernard, led by the Emperor Conrad II. of Germany and Louis VII. of France. Both armies mainly perished passing through Asia Minor.

THIRD CRUSADE, A. D. 1188–1192.—Led by King Richard of England, Philip II. and the Emperor Frederick I. of France and of Germany. Resulted in the capture of Acre.

FOURTH CRUSADE, A. D. 1195–1198.—Led by Henry VI. of Germany. Gained some victories, but ruined by internal dissensions.

FIFTH CRUSADE, 1198–1204.—Led by Baldwin, Count of Flanders. Was perverted to the Conquest of Constantinople, A. D. 1202, and so brought to a close.

SIXTH CRUSADE, A. D. 1228.—By the Emperor Frederick II. of Germany. Entered Jerusalem. This was accompanied by that strange episode, entitled "The Children's Crusade."

SEVENTH CRUSADE, A. D. 1256.—By King Louis IX. of France (called St. Louis). Defeated and captured in Mansourah, Africa.

EIGHTH CRUSADE, A. D. 1270.—By the same. Died at Carthage, Africa. Pope Clement IV., discouraged, but could not prevent this Crusade. In 1291 the Turks took Acre and dispossessed the Christian powers of all their hold in the Holy Land.

PURITANS, A. D. 1620. PILGRIMS, A. D. 1805.

The reception extended to our Puritan Fathers, December 21st, 1620, by the inhabitants of the coast, was not in all probability a very warm one. It was the dead of Winter. There was an incessant storm of sleet and snow, and the Puritan-Pilgrims were homeless, hungry and cold.

Nearly three hundred years have passed, and to New England, to Massachusetts, there comes another band of Pilgrims. They are not seeking a new land, they are not fleeing from persecution and intolerance—they are coming to Boston to enjoy the fruits of the labors of the earlier Pilgrims. The Puritans fled from what they considered to be an Oppression of the Cross; they were iconoclasts as far as having any use for the symbol of Christianity. They wore no cross, and they despised the crown of royalty.

If, from the parapets of the Eternal City, a view can be had of the happenings on earth, the Puritan Fathers will have a bird's eye view of banners without number, all ripped with the Cross, and beneath them a mighty host of freemen, marching in the full enjoyment of a liberty not known elsewhere in or on God's most beautiful earth. "The breaking waves," "the rock-bound coast" and the "stormy sky" extended a welcome to the Pilgrims of the Mayflower. There was no roll of the drum nor blare of the trumpet to announce their arrival. They sang their hymns and offered up their prayers in the stillness of the woods. The stars looked down upon the little band, and storm winds wafted their cry for freedom to worship God, "skyward and seaward."

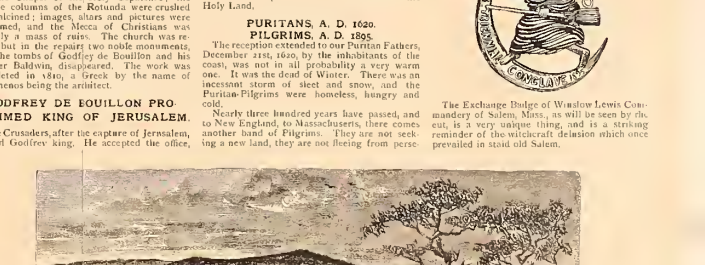
The Pilgrims of the Cross will be welcomed to Boston, to its homes, to its hearts, by their fratres in a way and manner never before surpassed, knightly courtesy and hospitality will be lavishly extended, and the welkin will ring with the song of the Templars:

"Fling out the banner, wide and high,
Seaward and skyward let it shine!
Nor skill, nor might, nor merit ours,
We conquer only in that sign."

I. M., D. W., H. O., C. R.

Every Sir Knight who will wear sword and buckler, baldric and helmet in the Grand Pageant of August 27th has vowed, under the most solemn circumstances, to weld his sword in the defense of what those initial letters represent. They represent that which every Templar willingly agrees to protect, and in the execution of this laudable purpose, he brings into action all the nobler qualities of his manhood.

The Exchange Badge of Winslow Lewis Commandery of Salem, Mass., as will be seen by the cut, is a very unique thing, and is a striking reminder of the witchcraft delusion which once prevailed in staid old Salem.



VIEW OF MOUNT OLIVET.

VIEW OF MOUNT OLIVET.

The Pilgrims, from earliest days to even now, have always united in praising the scenery from Mount Olivet. One elegant writer calls the view "a solace of holy reminiscences, pure and native." It is raised one hundred and ninety-five feet above Mount Moriah, which is the nearest part of Jerusalem. Here David stood, while contemplating with a soldier's eye the strong fortress of Jebus on the opposite cliffs, and preparing with his two and eighty thousand men, choice warriors of Israel, to storm it. Here Shishak, Nebuchadnezzar and Titus, all conquerors of Jerusalem, stood. Here, or near here, were enacted scenes in the drama of history, from the time of Abraham to St. Paul. Here, perhaps more than anywhere else, the Man of God taught his disciples, and here was He wont to go aside from the multitude for meditation and prayer.

R. E. SIR SAMUEL C. LAWRENCE

Was born in Medford, Mass., Nov. 22d, 1832, and was graduated at Harvard University in 1853.

On leaving college he went to Chicago, where he became a member of the banking firm of Bigelow & Lawrence.

Returning to his native town after a few years' absence, he became a member of the firm of Daniel Lawrence & Sons, of which he is now the head.

He early joined the militia of this State, and in 1860 was commissioned Colonel of the Fifth Regiment.

When the war broke out in 1861, he volunteered with his regiment and started April 21st for Washington. The regiment fought with credit

SIR SAMUEL C. LAWRENCE, R. E. GRAND COMMANDER.

at Bull Run, where Colonel Lawrence was wounded.

In 1862 he was commissioned by Gov. Andrew Brigadier General of the State Militia, which position he resigned in 1864.

In 1869 he was elected Commander of the Ancient and Honorable Artillery Company.

While Gen. Lawrence has taken an active interest in state and national politics, he persistently declined office until the incorporation of his native town of Medford as a city, when he became its first Mayor. Retiring from that high office after two years of successful administration, his constituents, regardless of party, united in a request that he should sit for his portrait, to be presented to the city. The ceremony of presentation occurred recently in the presence of a large concourse of citizens.

Gen. Lawrence was made a Mason in Hiram Lodge of West Cambridge (now Arlington) in 1854, and became a charter member of a lodge in his native town in 1855, known as Mt. Herman Lodge, of which he is still a member. In 1815 he received the Capitular degrees in St. Paul's Chapter, and became a charter member of Mystic [illegible] in 1864.

He received the Cryptic degrees in Boston Council, and was knighted in the Boston Encampment in 1858, and in 1864 Adelphi Commandery in [illegible], and in 1868 Olivet Commandery in [illegible], and was elected Eminent Commander of the latter in 1869. Olivet Commandery in 1878, and was elected from the West in 1858 became a member of Boston Commandery.

In 1862 he was invested with the degree of the Ancient and Accepted Scottish Rite, and in 1866 became an active member of the Supreme Council, 33d degree, in which he has ever since held high office.

In all the various Masonic bodies of which he is a member, Gen. Lawrence has been an indefatigable worker, and has successfully presided over lodge, chapter and commandery.

In 1874-5 he was the Most Worshipful Grand Master of Masons of Massachusetts, and in 1874 was elected R. E. Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

THOMAS SMITH WEBB.

THOMAS SMITH WEBB.

"To the past go more dead faces, every year," and yet even amid the whirl and din of present life, we can but call to mind the noble works that were wrought by those who went this way before us. Every year takes us further away from the time they lived, but what they accomplished grows not dim with age, nor does it lose its hold for good by the flight of years. Valiant and magnanimous Sir Knights from all parts of our land will gather in Boston, to meet in conclave, and to take order for the good of the Knightly Craft. In that august body there will be men of renown; men who have won for themselves a most excellent name in all the ways and walks of life. The portrait of the dead face that went to the past July 6, 1819, is that of a man who, perhaps, more than any other was instrumental in organizing the "Grand Encampment of Knights Templars in the United States." Masonry, as it is to-day in this country, is the result of the ceaseless, persevering devotion of Thomas Smith Webb. It is his Monument, not to mark the resting place of what has been and is gone, but of what is to-day, and must always be, the Order that gathers men together under one common standard, in one common cause, THE FATHERHOOD OF GOD and THE BROTHERHOOD OF MAN.

Thomas Smith Webb was born in Boston, Mass., Oct. 13, 1771, of English parents. He was educated in the public schools, and became proficient in the French and Latin languages. He learned the printer's trade, and possibly that of book-binder. He removed to Keene, N. H., where he did not meet with great success in business, but he began that search for light in Masonry, which was afterward abundantly revealed to him. He was initiated in Rising Sun Lodge of that town, Dec. 24, 1796. Passed and raised Dec. 27, 1796. In 1793 he removed to Albany, N. Y., and in 1797 published *The Freemasons' Monitor, or Illustrations of Masonry*. He was Master of Temple Lodge, and High Priest of Temple Chapter in that city, and there received the Ineffable, Ancient, Traditional, Philosophical, Doctrinal, Modern Historical and Chevalaic grades from 4th to 32d degree, also the Orders of Knighthood. He took up his residence in Providence, R. I., in 1799. He joined St. John Lodge in Feb., 1801, and was afterwards Grand Master, 1833 and 1814. Joined Providence Royal Arch Chapter in 1801, was High Priest, and presided at the convention that organized the General Grand Chapter in Boston, and Deputy Grand High Priest at the time of his death. He was Eminent Commander St. John's Commandery, No. 1, from organization to Dec. 5, 1814.

The organization of the Grand Encampment was the crowning and closing glory of Sir Webb's life. That took place in New York in 1816, he being elected Deputy Grand Master. The thousands of plumed Knights in Boston, at the Triennial, have but little idea of how weak the cause of Templarism was when De Witt Clinton, Thos. Smith Webb, Henry Fowle, Ezra Ames and others launched it out on the broad Masonic Sea. The ship has well withstood the storm, and the cross-tipped banner of Templarism is borne aloft in every State and territorial jurisdiction of our country, not as the token of bloody battles won, but as the symbol of the reign of the Blessed Emmanuel. Sir Webb died [illegible] in Cleveland, Ohio, and was [illegible] in the vaults in Rose Hill Cemetery, N. H. A fine marble monument marks his resting place, and truly his works do follow him.

POPE URBAN II. PREACHING THE FIRST CRUSADE.

A vast multitude gathered at Clermont, and Pope Urban II. addressed them as follows: "Go, then, on your errand of love, which will put out of sight all the ties that bind you to the spots which you have called your homes. Your homes, in truth, they are not. For the Christian all the world is exile, and all the world at the same time his country. If you leave a rich patrimony here, a better patrimony awaits you in the Holy Land. They who die will enter the mansions of heaven, while the living shall pay their vows before the Sepulchre of the Lord. Blessed are they who, taking this vow upon them, shall obtain such a recompense! happy they who are led to such a conflict, that they may share in such rewards." The pilgrims were aroused at his words, and with one voice exclaimed: "It is the will of God! It is the will of God!" "It is indeed His will," said the Pope, "and let these words be your war cry when you find yourselves in the presence of the enemy. You are soldiers of the Cross. Wear, then, on your breasts or on your shoulders the blood-red sign of Him who died for the salvation of your souls."

FULL SUIT OF PLATE ARMOR A. D. 1422 TO 1461—VIZ.:

Helmet, covering the head and face; cuirass, covering the whole figure, breast and back; epaulierses, guards for the shoulders; brassarts, or arm-guards; condieres, elbow-guards and coverings for the inside of the elbow joints; avant-bras, guards for the lower arm; fandes, or traces, with the tuilles, covering the hips and thighs; haubergeon, or defense for the body, worn under the cuirass; cuissarts, thigh-pieces; genouillieres, knee-guards; grevières, leg-pieces; solleretz with spurs, laminated coverings for the feet; guantlets, leather gloves, with pieces of iron sewed on for the protection of the hands.

If the Sir Knights of Boston Commandery, who delight in stating the fact that they are the oldest Commandery in the United States, and such suits of armor for full uniforms, they would certainly all become *it* by wearing the same. Whether or not the knights who wore such articles of offense and defense ever stayed out late at night, at conclaves, for instance, we know not, but they surely always went home with a load on, unless they divested in their asylum.

THE POOR SOLDIERS OF JESUS.

In the year 1118, or about nineteen years after the Capture of Jerusalem by the Crusaders, a society with the above name was organized. The duties of its members were to keep the roads clear of marauders, and to act as escort to pilgrims to Holy Land. Small as was the beginning of this Order, it grew rapidly and became one of the wealthiest and most powerful of all Orders. The name Knights Templars, which was afterwards given them, was derived from the circumstance that the [illegible] were contiguous to the Temple and in the [illegible] those occupied by the Knights of St. John [illegible] Their buildings, it is claimed, are the same now styled *Musk-ek-Akso*, about 500 feet from the site of Solomon's Temple.

SOUVENIR.

26th Triennial Conclave of the Knights Templars

AT BOSTON, MASSACHUSETTS, AUGUST 26TH TO 31ST, 1895.

Published by A. SHUMAN & CO., Shuman Corner, Boston, Mass.

MESSRS. A. SHUMAN & CO. take great pleasure in presenting to the visiting Knights Templars who are sojourning in Boston during the present week, members of the Twenty-Sixth Triennial Conclave, this souvenir of a most important event in the history of the Order and in the history of Boston whose privilege it is to show open her hospitable doors to the Sir Knights, and extend to them every hospitality that the promptings of brotherly love and good fellowship can invoke.

It is eminently fitting that the guestsion of Boston's merchants should be flung to the breeze during this great event, as an evidence of the welcoming spirit with which they view the overwhelming tide of Knights Templars, centering from all over our broad land in this the "Birthplace of the Nation."

This publication, therefore, is intended to represent, together with the buildings' elaborate decorations, the part taken by the "Shuman Corner" in helping to make this Twenty-Sixth Triennial Conclave prominent in the history of our city, to chronicle the gathering in our midst of Sir Knights who

"Black and frowning toward the evil,
Are white and peaceful toward all good men."

MOTTOES USED IN THE DECORATION OF THE "SHUMAN CORNER" IN HONOR OF THE TWENTY-SIXTH TRIENNIAL CONCLAVE.

Welcome! Gentle and Courteous Knights.

The Old Bay State extends the right hand of good fellowship in warm and friendly greeting to the Knights Templars of America, through Most Eminent Grand Master, Sir Hugh McCurdy.

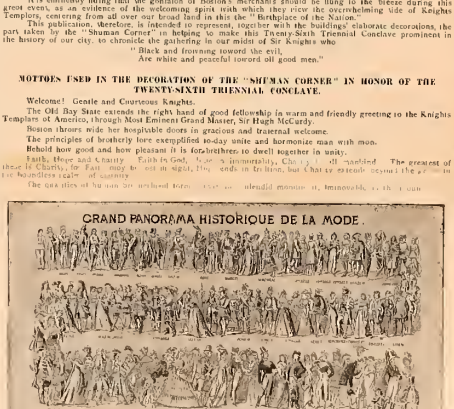
Boston throws wide her hospitable doors in gracious and fraternal welcome.

The principles of brotherly love exemplified to-day unite and harmonize man with man.

Behold how good and how pleasant *it* is for brethren to dwell together in unity.

Faith, Hope and Charity. Faith in God, Hope of immortality, Charity to all mankind. The greatest of these is Charity, for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave to the boundless realm of eternity.

The gas tires of [illegible] splendid mansion it, luminously, [illegible]



From the era of the mailed hand, co-existent with the antiquity of the Knights Templars organization, the changes in human garb have been kaleidoscopic. From the cuisse and gauntlet, the cuirass and lance up to the present century, the changes in apparel both in peace and war, have kept pace with the march of improvement and progress. Often fantastic, sometimes grotesque and with the advent of the nineteenth century seemingly more sensible, and still always in keeping with the spirit of the times and the "eternal fitness of things," the industry which has provided the great mass of mankind with apparel has steadily grown, until to-day it stands foremost among the great and important factors in the mercantile interests of the country.

The establishment of A. SHUMAN & CO. is a fine example of the modern outfitting Emporium and the Grand Panorama Historique de la Mode, which they present herewith, is an insignia of their business and a representation of the garb which existed before our day, to which, in future decades, our generation will add its quota for the inspection and perhaps wonderment of those who are to come.

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OF

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